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NEIGHBOR MRS G W

LIFE AND LIGHT FOR WOMAN.



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Large envelopes, 40 cents per hundred; small envelopes, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also be obtained for ten cents each, on application to the above address.

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Easter Day

Shine, radiant sun, O shine!
Flood all the earth with gladness,
And leave no shade of sadness:
Symbol divine, O shine!
For Christ is risen.

Bloom, spotless lilies, bloom!
The air with incense shower,
The world with beauty dower,
And banish gloom: O bloom!
For He is risen.

Sing, happy birds, O sing!
Pour forth a ceaseless rapture
Till heaven's blue ear you capture;
Exultant sing, O sing,
"The Lord is risen."

Rejoice, O loving heart!
The happy birds outsinging,
The joyous light outwinging,
And sweeter incense bringing
Than lilies breathe. O heart,
Your Lord is risen!

ELLA J. IVES.

INDIA.

LINKS — No. 3.

BY MRS. W. B. CAPRON.

GOING, one afternoon, with the Bible-woman, we found our fourth and last house which we were to visit, closed. A neighbor, who had been watching for us, told us that a sudden death in the other part of the city had hurried away all the relatives whom we were to visit, and that they had desired her to make this explanation of their absence known to us when we should come. I had so often found one plan of work changed for another, that I proposed going home. As we drove through our gate, the Bible-woman said, pointing to my veranda, "There is your work waiting for you!"

"I should think so," I replied, as I saw a group of Brahmin women sitting there.

I recognized four of the seven women, and one of these was the sister of the two brothers about whom I have written. I saw at once that this was no ordinary visit, and I invited them into my room, and expressed my satisfaction that I had returned so early, and that we were to have a nice long visit together. I saw the frequent looks of the women toward this sister, and knew from her manner, and eyes fixed upon the floor, that she had something to say. I said to her, "Is all well with you and your household, whom I so well remember?" This was her reply:—

"You will remember my mother. She never seemed the same after my brother died. She went about the house, but her thoughts did not seem to be with us. She was failing in health for about a year, and a month ago she died. I am now on my way back to my husband's village, and I was with her six weeks before she died. She often spoke of you, and wished that she were nearer to you, so that you could come to see her. Two days before she died she called me to sit down by her, and said to me: 'After I am gone you will go to your home. I want you to go through Madura, and go to the lady and tell her that I am dead. She will be sorry to hear it. I want you to tell her that I have given you to her, and I want you to do just what she tells you to do. She will know what I mean.' This," continued the daughter, "is what my mother said, and I have done what she wished. I wish you could have been there yourself, for it would have been a comfort to her, I know."

Said one of the women, "We were very much afraid you might not be at home, and she cannot stay in Madura longer. She wanted to do just what her mother wished."

And this was the dying message to me from the mother of those two young men whose faces had so often come to my memory. She had as often remembered the words spoken and the prayer, and the free and gracious love of the Saviour had kept all alive in her heart, so that when she, too, came to the loneliness of death, he could come and manifest himself to her, and give her eternal life. This must be what she meant by the words, "She will know what I mean." What else was there to think? and how good it was in Jesus, the Lord, to arrange that I should know of this; for my faith in him, and what he could do with the faintest ray of light in a soul, rose at once into a blessed hope for her. The Lord needs us so much in this sin-burdened world, that he will shine through us if he can. He will treasure our words that are bright with his love for us and our love for him, and pass them on from one soul to another. We verify the words, "the Lord working with them, and confirming the word with signs following." This was one of the signs.

When all this had passed through my thoughts, I took up my Bible and read to the group around me the words, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Word by word was this explained, and now the sister has had her message, and may the Lord confirm the word. I described the dying hour of those who die as the brute dieth, and then I described the hour when the soul that has clung to the Lord in glory, though never seeing him nor hearing his voice, comes to know how precious to him is the death of his saints.

The tears were in the daughter's eyes as she listened, and she concluded our solemn little service by saying, "This is a great hope indeed!"

Now, dear hearts, all this has been written for your courage and inspiration in whatever you do for such a Lord and Master who needs every one of us in what remains to be done in our world to reclaim it for him.

It is a very slender thread that has gone over the years covered by this narration. Perhaps many would hardly call it golden with hope. As for me, I expect one day to see these four; and I expect, it because salvation is a gift so free. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

TURKEY.

LETTER FROM MISS BUSH.

I AM now on a four days' journey to the north of Harpoot, at Goghi. This little town lies sheltered in a nook between moun-

tains on three sides, with a valley toward the south, if you wish to flee. I like to look up at these steep mountain-sides sloping down toward the town, and the bits of green gardens with their softly shading trees, looking as if they would slide down the hill bodily. From the room where I sit I can look down on the roofs where so many people are busy drying wheat, or sifting it; and every one has something red on, to make the town look gay.

But it is not of Geghi that I wish to write, but of two notable days which I have just passed at Temran, three hours from here. We had been in the place some days, when one morning a messenger came to call the preacher and ourselves to the bedside of a man who, it seems, had been poisoned by eating food from a copper vessel. This had occurred at a Koordish village, where he had been to collect some debts, and from which he had returned the evening before. I did not go to his house, but Miss Seymour soon returned from there to say that he seemed in a dangerous condition; and only a few minutes later, as we ate at breakfast, we heard them say in the street that he was dead.

A half-hour later the body was taken to the chapel, having first been washed and wound in a long strip of cloth. It was lying on the bier as we entered, the whole covered with a black cloth trimmed with yellow fringe and yellow crosses. The near relatives sat on the floor close to the body, while the rest of the church was well filled with friends. The pastor of the church, and the preacher who came with us, were in the pulpit, and the latter made a truly eloquent address. Toward its close, the sister of the deceased man came in, wildly throwing up her hands, and flung herself down by the bier. She would have wailed, had she dared in that sacred place, while some one was preaching. There was a mournful scene at the close, when the body was borne out. We walked sadly toward the grave, but it was not for the women to go to it; but half way they stood and watched the men bear off the remains of their dear one, then with us turned back to the house. There we sat down with them and read, and sang, and prayed, while the widow hushed her weeping, and everyone listened with perfect attention. We hope that good was done.

As soon as possible after the funeral and the talk we mounted our horses and rode to the village of Dzermak, only half an hour away, for a visit with the only Protestant family there. We were received with the warmest welcome. The oldest son's wife was once in our school, and her husband was a pupil in the college. It was one of the pleasantest, most hospitable homes I ever entered. Some beautiful girls from a brother's house next door came in; they could read, and were as neatly dressed and as ladylike as if

they had attended our school at Harpoot. The prettiest of them has never left that little village, though there are other places so near as to be in full sight. Better examples of home-training I have never seen in this land. They gave us such a feast of *pelaf* (wheat cooked in butter), soured milk, eggs fried in butter, and the most delicious honey I ever ate. . . .

And now for the next day, at Temran. We had no sooner dressed in the morning than in came a good old woman, in great haste, to take us to the grave of a woman who died the day previous. She said: "It will be a great opportunity. Many women will come. A great opportunity!" And she hurried us off over the threshing-floors, past the Gregorian grave-yard, and up the hill after the group of women who stopped at the new-made grave. There were men there, too, and when we arrived a sad sight met our eyes. The wife, and children, and sister had thrown themselves down full length to embrace the grave, and were weeping vehemently. I first opened the hymn-book, and we sang, "A few more years shall roll," and explained the words of the hymn. Then, to attract their attention, I told them the story of my dear father's sudden translation, and they listened with the deepest sympathy, evident on their sorrowful countenances.

After this I read the beautiful narrative of the raising of Lazarus, telling them that was the chapter which Mr. Allen read to me on that evening when I first knew that my father was gone. I stopped, too, just at the verse where he stopped, which had so comforted me,— "Could not this man, that opened the eyes of the blind, have caused that even this man should not die?" "Yes, He could, but he saw best not; therefore it was his will, and must be sweet to us," was the thought that gave me rest then, and that I wished to impress upon them. I asked one of the brethren present to pray; but it was very necessary to assure them that we had no idea of praying for the soul of the dead, as is the custom of the Mohammedans and Gregorians; for this reason they have their graves by the wayside, so that passers-by can stop and pray. This was a solemn service; and though we walked back to the village amid the bitter wailings of the bereaved, who had been torn away from the grave, yet I could not but hope that what we had tried to teach from this sudden death, by God's grace, would not be lost upon these poor darkened, sorrowing souls.

On our arrival at the house, we found our Dzermak host there, and the young boy whom we had appointed teacher, and they remained to breakfast with us. After this I sent the sexton out to find all the notable Protestant women, and bring them to me to talk about the girls' school, and plan for work among the women

by the preacher's wife, while Miss Seymour hurried out to call. I had a long talk with the women, and with the teachers they chose, and we finally made satisfactory arrangements, when I, too, was able to go to several houses.

The next day we came on here to Geghi, a distance of about three hours. Here we are saddened more than I can tell you by the divisions in the church, causing the closing of the boys' school and the resignation of the pastor. The moral condition of the town grows worse and worse every year. We can see it even as we walk the streets. The boys are so rude that they call and shout after us: one pulled my shawl, and struck me with a stone; another threw a big stone into the stream by me, as I walked. There is a large school for boys, and another for girls, belonging to the Gregorians; but though a pretty good education is given for this country, yet there is no Christianity taught, such as will lead the children and youth to a living faith. And now, because of our inability to persuade the parties in the Protestant Church to make concessions to each other, we must leave without any arrangements for preacher or teacher, and this is sadly discouraging.

CEYLON.

"ROUSE YOURSELF."

BY MRS. S. W. HOWLAND.

The following whiffs of "spicy breezes" have come to us from a private letter from Mrs. Howland, but we think the tonic in them should be shared by all.

I ONCE knew a dear old lady who used to have very little sympathy with any one having toothache. She would give some little dose, and say, "Now, rouse yourself." These two words, "rouse yourself," have come to me a great many times lately. Three weeks ago, Mr. Howland and I thought we would take an outing; so we started off to Jaffnatown, nine miles, to call on some Wesleyan missionaries, who are soon going to Burmah, to start a new mission. Then we went to Mohammedan shops, bought a watch-key worth three cents for twenty-five cents (that's about the way we must pay, if we buy here), then out of town, two miles, to call on our church mission friends. Mrs. G. was just ready to have Bible-woman's meeting, and had invited the pastors' wives and Christian women to meet with them, to see if she could not stir them up to take hold of the work with the Bible-women. Isn't it strange that people, Christian people, do need stirring? I have been amused and sorry as I have read letters sent me lately,—something like this, I read: "Oh, dear Mrs. Howland, we need you here to stir us up!" "No you don't," I say; "rouse yourself."

Another says, "It's very hard work to keep up interest in our society." Is it? Well, again I say, "Rouse yourself!"

I remember a bright little New England woman saying to me last year: "Do you know, I attended our Branch meeting a year ago, and I was shocked as I heard reports from this auxiliary and that mission-circle—'Our meetings have not been well attended, and the interest has died out; we have not had a missionary to speak to us for a long time;' and said one, 'Of course, under such circumstances, we could not keep up the interest.' I could not keep still," she added; "I felt I must do something. I told them, before next Branch meeting I would visit every auxiliary and mission circle; and I did."

"How many society funerals did you attend on that tour?" I asked.

"Not one."

She "roused herself," and others were "roused."

Now, to go back to that Saturday outing: Mrs. G. said, "I am so glad you have come at the right moment; just come and give my women a five minutes' talk."

I roused myself, and went. After a half-hour's heart-and-heart talk, there were promises made, "We'll try."

"Will you begin next Wednesday?" said I.

"Yes."

We want to do that sort of work here at Tillipally, I thought, and on Sunday I told my women what those Christian women promised to do; and before they left, they said, "We, too, will go."

I crossed the Atlantic with a lady, who, on the last day we were together, said, "O dear! wouldn't I like to be you!"

"What for?" said I.

"Oh, I could do so much! and people would love me, and listen to me."

"Dear friend," I said, "just go to your Father and mine, and tell him about his mistakes."

"But *He* never makes mistakes," she said, earnestly.

"Well, somebody has made a mistake. Who is it?" I asked.

"I do not understand," she replied.

"The world ought to be full of love," I said. "Good ought to be done every day. God's children, every one of them, ought to rejoice in him, and not go about comparing friend with friend, nor themselves with their friends, but, looking unto Jesus, rejoice that he has promised to be with us always."

"I will remember that," she said.

"We'll see," thought I.

You will say, What a queer letter Mrs. Howland has written; but

those two words have almost haunted me, and I had to write them to you. . . . I do feel very strongly, that if every Christian woman would "rouse herself," and meet the little possibilities before her, she would do great things for the dear Master before she knew it. Do you agree to that statement? Then, too, do it all as a privilege; God certainly does not need one of us. We are reminded of that fact when such thoroughly consecrated workers are called to "come up higher," as one whom I saw when in America. Her beautiful home-life was an inspiration to all wives and mothers. The cheerful, loving way in which she went about our Father's business every day, was an inspiration to every Christian. She understood in the fullest sense the word privilege in working for Christ,—it was no duty to her, but a joyful privilege. I remember she once invited me to come and speak to her Society, and she mischievously said, "You know we need stirring up."

I caught her hand, and said, "Do you believe it is right for Christian women to say that?"

"No; I do not," she answered. "I think we should rejoice that we are permitted to be co-workers with God, and just take hold of all that we find to do."

I remember, at the W. B. M. meeting in Providence, seeing her look very tired, and telling her she was doing too much. She laughed in her own sweet way, and said, "I couldn't do that; I am just living up to my privileges, and hardly that." She "roused herself," and others followed. As I look at her picture every day, so many thoughts come into mind,—so true and noble, unselfish and sincere as she was, an example to us all! I could have been spared so much easier than she! Why was it that she was taken and I left? Did the Lord love her best? I, too, know that he makes no mistakes, and so I'll just go on gladly from day to day. He has given me health and strength again with the cool weather. We have the thermometer way down to 79°, some days! Joking aside, it is cool to us. A native wrote me a note, and spoke of this very cold winter season, and of the frozen drops of dew to be seen in the morning. Our doors and windows stand open; birds are singing now, though ten minutes ago the rain was pouring down. The country is looking its best, "every prospect pleases," and on every side we know of those who know the truth and love it. Such days of work we have in this cool weather! To-day, mercury 79. It seems a little like "rousing one's self" to get up at five o'clock, and before it gets light, take what we call "early tea," and be ready to start for village-meeting five mornings in the week before six; and besides, we have three regular afternoon village-meetings every week, and between breakfast and dinner we go to visit schools or see the sick.

FAREWELL TO THE MISSES LEITCH.

The following farewell address, given to the Misses Leitch—now on their way to this country—by the native Christians just before their leaving Ceylon, shows the appreciation by the natives of missionary work. The lyrics are interesting as specimens of Oriental composition.

FAREWELL ADDRESS.

BELoved MISSIONARY LADIES: Having heard, with regret, of your intended departure from our country, we feel that we shall be sadly wanting in duty toward you, if we allow the opportunity to pass without publicly acknowledging the great and valuable services which you have rendered to us, our church, and our country. On such an occasion as this, when we have met together to bid farewell to our beloved missionaries, who have had the charge of our church and schools—for however short a time it may be—in whom we have found genuine Christian love, and when we also view the great work done in this land by the American Mission, we are overpowered with feelings of gratitude, and our thoughts involuntarily rise above to thank our heavenly Father for his great love and mercy. The Lord, in his merciful dispensation, moved the hearts of American Christians to send us missionaries, and to reclaim our land from darkness, superstition, and errors, and to bring our countrymen to the light of the gospel. The work achieved till now, as evidenced by the thousand and odd church-members that assembled at the annual convocation at Tillipally, on Thursday last, calls forth praise from every Christian heart; while, at the same time, it forcibly reminds us of the self-denying labors of the missionaries. In some cases the work has cost them their lives, and in some cases their health. Some of them died in this foreign land in their very earnest efforts to save our countrymen from eternal punishment. Others are still laboring hard for us and our people in this great and noble work of evangelization and enlightenment.

Now to speak of your own labors in our midst. They are certainly remarkable and noteworthy. Your exertions have largely increased the number of our church-members. Your work in the boarding and other schools, in the church and in the Sabbath-school, have all been successful. You have spared no pains to hold as many meetings as possible in the villages around, in order to make known to the heathen the gospel of Jesus Christ. Nor is this all. Having taken to heart the well-being of the Oodooville Boarding-School, you have done a great thing in this. Unaccustomed to our country, unused to the climate, unmindful of the

dangers of sea and land, you have traveled throughout the island and collected a large fund, by means whereof that institution, we are told, has been made almost self-supporting. Your name in connection with this institution will always be remembered by us and by our posterity.

Again: the attention and labor you bestowed in making notes for most of our Tamil lyrics, in educating the boys and girls of our schools to the required standard of music, and especially teaching the pupils of the Jaffna College and the Oodooville Female Boarding-School to play on the organ,—for all these you deserve our special thanks. The celebration of the Christmas-tree has given an encouragement to the children of the Sunday-school. They are now accustomed to look to the period of such celebration with eagerness. They, as well as we, are thankful to you for your kindness in this respect. Moreover, your kind visits to our houses and those of the non-Christians for religious teachings and advice, will long be remembered by us with gratitude and affection. We may add, that you have endeared yourselves to us by all that has been said above, and we long for the day of your return to our country, to give you a hearty welcome.

Lastly, allow us to assure you that we, as a church, pray that the choicest blessings may rest upon you during your voyage home, that He may prosper your humble undertaking, and may enable you to return to our midst and resume your work for the glory of the Lord.

FAREWELL LYRIC.

O mothers, you have loved us!
How shall we remain here allowing you to go?
May you prosper in the journey that you make.
Have mercy on us, and return.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

You came to the good place, Navali, and befriended us;
O dear doves!
You have decided now to go, and we are troubled.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We were very friendly until this day,
And now we have to sit alone and lament,
And feel sorrowful.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We were joyful when you were with us in the church:
In the absence of your presence and goodness
We will have to sit sorrowful.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils.

We delighted much in your tunes and music.
What shall we say to those who may inquire, saying,
Where are those songs and tunes?

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We were together — good-bye, now;
We are fainting and troubled.
When will you come to us?

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We will not forget you; we all say good-bye.
So forget us not.
Pray for us always — good-bye.

Chorus: O ladies, Mary and Margaret,
Our dear eye-pupils!

Young People's Department.

INDIA.

LETTER FROM MISS M. P. ROOT, M.D.

We are permitted to make the following extracts from a private letter from Miss Root, of Madura:—

HALF-PAST ten in the evening is perhaps rather late to be beginning a letter. It is later than I thought; the palace clock has just struck eleven, and at the temple the bells have rung for feeding the gods,— which probably means feeding the priests, or perhaps something totally different, but “feeding the gods” is what we are told by the natives. It is such an unusually good night,— not half-a-dozen mosquitoes about,— that I must at least begin a letter to you.

It will be one year on this week Wednesday since I reached India. It seems a long, long time since I saw all the home friends, but the time in India has gone all too rapidly. Our mission year is so divided, it makes it seem shorter than it really is. In September we have our annual meeting, and then the schools all work toward the government examinations, and the missionaries toward settling up work for the new year. In January comes the half-yearly meeting, and after that we look forward to going to the hills the first of April. In May comes another mission-meeting, and the first of June all are at work again plodding on toward the September meeting.

Our September meeting lasts a week or ten days, and all the missionaries and their families come in to Madura. . . . There was

an unusually deep spiritual current during the last meeting, due probably to the fact that for weeks previously the members of the mission had been praying for the Spirit's presence. This was seen at once in the boarding-school of which Miss Swift has charge. For several weeks a growing interest was apparent in the school, but Miss Swift did not interfere except to attend a noon prayer-meeting with them. But the girls themselves, besides their morning and evening prayers, their noon prayer-meetings, their Wednesday and Friday and Sunday meetings, seemed bent on meeting together. Prayer is something of which they seem not to be ashamed. The girls have a prayer-house, where they can go and pray by themselves; it has several compartments, and is always open to them. Not only did the girls go there frequently, but they had meetings by themselves all over the yard.

The day before the mission-meeting began, nine girls united with the church. The following days were to be holidays, but nearly the whole school kept together, and Miss Swift found they were praying for the Holy Spirit. That Monday night was a strangely solemn time; without interference from man the Spirit moved among those girls, convicting them of sin,—the hardest thing to convince a native, for they seem to think, as a rule, that to be born into the "Christian caste" is enough. It is hard to convince them of the need of a new birth. Miss Swift heard a sobbing, wailing sound at evening prayers, and went over to find the girls, twenty or more of them, prostrated on the floor in acute mental agony over their sins. Among them were the girls who had, the day before, been so happy in uniting with the church.

It is now over a month since that meeting, but new girls are still coming out into the light, and the peace and joy in the school is something beyond anything known the past ten years. Miss Swift says that some of the spiritual flights of these girls are beyond her experience. Only God working through their devoted teachers, and especially directly in their hearts by his Holy Spirit, could have wrought all this; for often it seems as if these girls were as hardened to gospel truths as our girls at home, as they hear the "old, old story" daily, and the Bible is a regular study to them.

We all rejoice in this awakening for various reasons. Not the least is, that these girls may any day become the women of the church, and in all churches we need consecrated women. Everybody in the country expects to get married, and it is not uncommon, even in Christian families, for the father to appear suddenly and ask for his girl to leave school, as she must be married to-morrow, or even to-day. It is not the custom to consult the girls as a

rule, and ordinarily they take quite graciously whomsoever is brought to them, and make, so it is said, happy wives and mothers.

. . . The week before last was the annual time for casting out the devil from women supposed to be possessed. We went over to the temple, one afternoon, thinking we might see something that would interest you at home. But it was too sad; we could not stay long, and the odor, too, helped drive us away. Most of the women—they amount to some hundreds in the nine days—were in the inner sanctuary, where we could not go; but two or three dozen of them sat in the main temple, with bowed heads and clasped hands, before the idols. Anything a little unusual may be interpreted as being due to a devil. If a woman has no children, she has a devil; if she has hysterical or epileptic fits, if she talks in her sleep, if she refuses to obey her husband or to cook for him, she has a devil.

While we were in the temple we saw a number of women being led away by the hair by a male relative, the rest of the family following after. Their devils had evidently been cast out. None of the women whom we saw lost the devil while we stayed by,—one man said they did not like to come forth when we were there,—but several became hysterical and cried out, beat their heads, and struck at each other. The odor was frightful, and I don't wonder those poor souls became hysterical and wild in that sickly place, surrounded by friends and priests waiting for the devils to manifest themselves. The sacred tank was green, and greasy, and foul smelling; but all around it were pilgrims, priests, and women bathing, dipping their heads, and drinking. The sin-cleansing tank seemed fouler than ever as we went by it, through the musty hall where millions of bats congregated. This tank contains the washings from the gods, *zhee* (or clarified butter), milk, oil, etc., but as sour and filthy as any one can imagine. To drink this awful stuff is to purify, to cleanse from temporary sin, and to gain so much merit, so I am told. In the open oil-lamps, hundreds of thousands of them, was the burning wick floating in castor-oil. This, and the jessamine and oleander wreaths hanging on the necks of the gods, added to the odors from which we quickly fled.

Have I told you about going into a house of mourning? It was really into two houses, and I saw the manner of mourning in two stages. In one house the young married girl had been ill for some days before I was called. There was nothing to be done that could save her life, but I visited her Thursday evening, Friday morning and evening. Saturday morning, about three o'clock, I was called again. As I drove through the bright, moon-

lit streets, there was a curious appearance as of a dirty road, and snow partly melted lying in heaps at the side. As I rode along, this changed into a scene more like a vast space filled with dead bodies. All through that bazaar street people sleep out of doors, some on benches, some on the ground. There were hundreds of them, and they lay in every conceivable attitude, but most of them lay at full length, completely wound up from head to feet in white cloth. I found the girl dying, and her female relatives already beating their breasts and crying. When I said they must stop the noise till she ceased breathing, or I would go away, they stopped at once,—rather to my surprise, I must confess. In about fifteen minutes she ceased to breathe, and then there began such a wailing as none of you have ever imagined. I went out into the large room, where the brother of the girl talked with me. The room was full of men, women, and children; and when, presently the women brought out the body, and placed it in the center of the room on a mat, cries went up from all sides. The men and boys sat around the room, and swayed from side to side, crying out, “I-yo! I-yo! I-yo!”—a sound that must be heard under such circumstances to be appreciated. The women then filed out to the front of the house, where they prostrated themselves,—to prevent future ill from coming to the family, so the brother told me. As they came in they made a circle about the dead woman, and danced up and down, frantically tearing their hair, beating and scratching their bodies, howling and wailing as loudly as possible. The poor widowed mother threw herself on the body of the girl in agony, and when she was taken away, threw herself on the brick floor and rolled from side to side, beating her head on the bricks.

Our Work at Home.

REPORTS OF BRANCHES.

AS GIVEN AT THE ANNUAL MEETING IN NEW HAVEN.

It has been often said that the Woman's Board has no existence in this country aside from its branches; that upon their weal or woe depends the prosperity of the whole work. Since the home department of the work is the foundation upon which the whole structure must rest, to thoughtful people the record of its progress as given in the reports at the annual meeting becomes of vital interest and importance.

For the benefit of those not able to attend the meeting, we

give abstracts of these reports, asking that they read between the lines that tell of results, the story of patient, earnest, faithful labor in many cases not less heroic than that in the foreign field.

We give below the abstracts of these reports as they were presented, in alphabetical order. In order to indicate the size of each branch, we give also the number of churches in the territory under its care, and the female membership in them. These figures are mostly taken from the Congregational Year Book for 1885, and the Massachusetts Minutes published June, 1886.

The Andover and Woburn Branch (territory a part of Middlesex County, Mass., number of churches, 47, number of female church-members, 6,437) was represented by Miss Mills, Secretary. The Branch numbers twenty-four auxiliaries and ten mission circles, the contributions being \$2,859.05,—a gain of \$126 over the previous year. The meetings have been of unusual interest, and testified to new activity and zeal.

Mrs. R. B. Baker, President of the Barnstable Branch (territory, Barnstable County, Mass., number of churches, 23, number of female church-members, 1,444) reported the "little band of workers by the borders of the sea" as "patiently toiling on amid hindrances and discouragement." Although there was no special increase of members or contributions, there was a spirit of deeper consecration, and a determination not to give of that which cost them nothing. The receipts for the year were \$408.82.

The Berkshire Branch (territory, Berkshire County, Mass., number of churches, 39, number of female church-members, 3,634) was represented by Miss E. A. Morley, Corresponding Secretary, who reported the Branch in essentially the same condition as in previous years. Its contributions, \$2,784.68, are the same as in the previous year. The number of societies also remains unchanged, the three new ones that were formed being balanced by a corresponding loss from the list. The two meetings held by the Branch—the annual and semi-annual—were of special interest and power. Mention was made of the loss by death of two valued workers.

The report of the Eastern Connecticut Branch (territory, New London and Windham Counties, Conn., number of churches, 64, number of female church-members, 6,057), written by Mrs. E. R. Huntington, Corresponding Secretary, was read by Miss E. S. Gilman, President. This Branch has thirty-seven auxiliaries, and twenty-seven mission circles, two of the latter being formed the past year. The officers "rejoice over some societies which are regular, vigorous, and self-sacrificing," while they strive "to strengthen those that remain in the feebler organizations."

The receipts of the year were \$2,994.80,—somewhat less than the previous year. Four meetings were held during the year, and grateful mention was made of the “instruction and inspiration gained from the various missionaries” at these gatherings.

The report of the Essex North Branch (territory, the north part of Essex County, Mass., number of churches, 23, number of female church-members, 2,952) was given by Mrs. Swain, Secretary. The special cause for thankfulness in this Branch is the sending out of a young lady to the foreign field,—Miss E. Theodora Crosby, who left for Micronesia in June last. The meetings have grown in interest and attendance, and there is an increasing desire to secure in every church, “earnest, individual work for Christ and his loved ones over the sea.”

Mrs. Charles Burnham, Recording Secretary of the Essex South Branch (territory, south part of Essex County, Mass., number of churches, 33, number of female church-members, 4,109) reported a year of “much activity and enthusiasm” in the Branch, awakened, it was believed, by “a clearer conception of the great need abroad, and a desire to fulfill the obligation thus imposed.” Two new auxiliaries and one new mission circle were formed during the year, two mission circles had grown into junior auxiliaries, and one society had disbanded. The receipts were \$3,426.49 against \$2,494.76 the previous year. Aside from a donation of \$100 and a thank-offering of \$418, the excess was a little more than \$400. The Branch has 29 auxiliaries, 210 mission circles, and supports 3 missionaries, 10 Bible-women, 6 schools, and 4 scholarships. A marked feature of the meetings of the Branch has been the presence of children from the mission circles, who have contributed much to the interest by participation in the exercises.

The Franklin County Branch (territory, Franklin County, Mass., number of churches, 29, number of female church-members, 1,992), represented by Mrs. True, Secretary, has recently held its tenth anniversary, reporting a contribution for that time of \$4,735.00. During the year the Branch held in Shelburne a memorial service for Miss Fidelia Fisk, whose old home was in that place. The Branch numbers 16 auxiliaries and 4 mission circles.

The report of the Hampshire County Branch (territory, Hampshire County, Mass., number of churches, 32, number of female church-members, 5,040), written by the Secretary, Miss Tyler, was presented by the Treasurer, Miss I. G. Clark. This Branch has just passed its tenth anniversary, and a review of its steady growth was given. The Treasurer’s report for the ten years showed an average contribution of over \$2,300, the largest being

that of the tenth year, \$2,713—about one-fifth of this amount coming from mission circles.

The Hartford Branch (territory, Hartford and Tolland Counties, Conn., number of churches, 70, number of female church-members, 8,670) was reported by Miss Anna Morris, Treasurer, who said there had been no falling off in this Branch, but an increase in membership, contributions, and earnestness of spirit. It has 46 auxiliaries, 36 mission circles, and the contributions were \$4,979.48. "May we enter upon the new year not with faint-heartedness, but with courage, faithfulness, and devotion; 'for it is not ours to gaze backward, nor to contemplate the future with anxiety, but to *move*.'"

Miss J. L. Crie, Secretary of the Maine Branch (territory, the State of Maine, number of churches, 244, number of female church-members, 14,782) reported 90 auxiliaries and 80 mission circles, and the contributions for the year, \$3,675.79. Another young lady from Maine has been added to the list of missionaries, Miss Marcia F. Bliss, who left her home in Bangor for Japan, in September. One mission circle in the Branch, called the Desert Palm Society, consists of two young girls, who by their own efforts raised \$125 for missionary work during the year.

The report of the Middlesex Branch (territory, a part of Middlesex County, number of churches, 19, number of female church-members, 2,115), written by the President, Mrs. Horton, was read by Mrs. Metcalf. It spoke of "progress all along the line." Meetings have been sustained with increasing interest, new members added, and large contributions received. Missionary periodicals were more largely taken, special measures having been initiated in some places to secure this result. A young people's missionary society, organized with great effort, has assisted in the monthly concert of the church so successfully, that its attendance has more than doubled. The Executive Committee of the Branch propose to meet occasionally with the auxiliaries; so they hope to be "mutual helpers of each other's joy and work."

The Middlesex Union Conference Association (territory, a part of Middlesex County, number of churches, 15, number of female church-members, 1,350) reported, through its Secretary, Mrs. Wheeler, ten auxiliaries and five mission circles. Semi-annual meetings have been largely attended, and interest in the work is increasing. The receipts of the year, aside from three auxiliaries yet to be heard from, were \$242.39.

The New Hampshire Branch (territory, the State of New Hampshire, number of churches, 187, number of female church-members, 13,594) was represented by its Corresponding Secretary, Mrs. C. W. Wallace. The Branch now numbers 100 auxiliaries

and 73 mission circles; the receipts for the year, including \$2,003 in legacies, were \$6,325.88. Two new auxiliaries have been organized, and two have been dropped from the list. Six mission circles have been given up, and five promising ones have been found. Reports of auxiliaries show a quickened interest, and a deeper feeling of dependence on God for help.

Mrs. Burdett Hart, President of the New Haven Branch (territory, New Haven, Fairfield, Middlesex, Litchfield Counties, Conn., number of churches, 158, number of female church-members, 22,275) reported that organization as having reached the age of "sweet sixteen," and as pushing on toward a vigorous maturity. The Branch has 116 auxiliaries and 103 mission circles (including junior auxiliaries) — a net gain of 9 mission circles during the year. The receipts for 1886 lacked \$35 of \$1,100, besides a generous gift of \$1,000 for current expenses. One of the auxiliaries has a President, "a frail little woman," who has not been absent from her monthly meeting in the ten years that she has held her office; as a consequence, the society is exceptional in its intelligence and steady purpose. Another President, over eighty, had never missed but once in sixteen years till a recent illness has kept her away. "The best experience of the year has been that some hearts have been lifted to a higher spiritual plane by this blessed work."

The New York Branch (territory, the State of New York, number of churches, 252, number of female church-members, 24,006) was represented by Mrs. J. J. Hough, Vice-President. To this Branch, the most distant, and as large in territorial extent as any, the last year has brought great changes,—no less than seven new officers having been chosen at its last annual meeting. Its President, who has served in that capacity the last eight years, has left the State; and its Treasurer, also for eight years, has also been compelled to resign her office. The receipts, which steadily increased during the first nine years, have slightly decreased the last two years, being \$6,611.22 in 1886. The auxiliaries number 94, and the mission circles 47,—a net gain of 7 in the year.

Mrs. E. N. Thayer, Recording Secretary of the Norfolk and Pilgrim Branch (territory, Norfolk and part of Plymouth Counties, Mass., number of churches, 46, number of female church-members, 4,153) reported steady increase of activity, one junior auxiliary and two mission circles having been added the past year. Special interest attached to the sending of a box to Mrs. Chandler, whose grateful delight was a full reward to the donors. "So scattering and gathering again, they go on, hoping in the between-whiles for God's increase, so sure to come according to the Word, if we abide faithful."

The Old Colony Branch (territory, Bristol and a part of Plymouth Counties, Mass., number of churches, 37, number of female church-members, 3,523) was reported by its Recording Secretary, Miss E. F. Leonard. The meetings of this Branch have been large and enthusiastic, and the spirit of them has been carried into homes with good results. The receipts of the year were \$1,747.17; two mission circles were added to the number of organizations, with a promise of others soon to be formed. While regretting the small increase, this Branch desires to be "steadfast in the work of the Lord."

The report of the Philadelphia Branch (territory, New Jersey, Delaware, Pennsylvania, and District of Columbia, number of churches, 40, number of female church-members, 3,961), written by Miss Halsey, President, was given by Mrs. John L. Scudder. This Branch numbers 24 auxiliaries and 10 mission circles; one junior auxiliary and two mission circles having been formed the past year, while the same number of dormant ones have been omitted from the list. The receipts amounted to \$2,798. The unusual activity of the young ladies in the Branch, the proposed visitation of the churches not connected with it, and strong additions to the constituency, give good promise of future growth.

Mrs. H. W. Wilkinson, Corresponding Secretary, represented the Rhode Island Branch (territory, the State of Rhode Island, number of churches, 26, number of female church-members, 3,903), and reported large attendance at meetings, the receipt of more than \$4,000, and 36 organizations, including two new mission circles. A few "telegraphic reports" from the organizations showed "advance in intelligent interest," "assurance of praying hearts, though too far separated to meet often together," "much mission study," a church in which "every female member contributes to the Woman's Board," a young wide-awake circle that "does not see how a church can live without a foreign missionary society."

The report of the Springfield Branch (territory, Hampden County, Mass., number of churches, 34, number of female church-members, 4,866) was given by Mrs. T. H. Hawks, Secretary. "The three good resolutions to work more earnestly, to give more abundantly, and to pray more unceasingly," at the beginning of the thirteenth year of the Branch, have been in a measure fulfilled. Many have been stirred to feel and meet the needs of the time, and many have been quickened to greater zeal and activity. A new missionary, Miss Hemingway, has been sent to the foreign field, and the work of the older missionaries has been of unusual interest. The receipts of the year were \$3,978.98, nearly one third of which was given by the mission circles, the growing interest among young people being a most encouraging feature in the work.

The report of the Suffolk Branch (territory, parts of Middlesex and Norfolk Counties, number of churches, 75, number of female church-members, 12,949) was read by Mrs. Charles Bitlings, Corresponding Secretary. It showed "increased prosperity, and a more earnest spirit of work." The Branch has 64 auxiliaries and 41 mission circles, and the receipts for the year were something more than \$12,000. A systematic plan of visitation has done much to secure greater efficiency in organizations, and to bring them into closer relation to each other. Three young ladies have gone out from the Branch as missionaries during the year.—Mrs. Fay to West Central Africa, Miss Smith to Micronesia, and Miss Sheldon to Turkey.

The Vermont Branch (territory, the State of Vermont, number of churches, 196, number of church-members, 12,892) was reported by Mrs. C. M. Stone, Recording Secretary, who spoke of the work as being encouraging in many respects. The Vice-Presidents have been unwearied and faithful in their efforts, and have written of being signally strengthened by resting on God's Word. They have taken as their watchwords for the year the promises, "In due season ye shall reap if ye faint not," and "I am with you alway, even unto the end of the world." Two auxiliaries and 4 mission circles have become extinct, and 4 new auxiliaries and 7 mission circles have been organized,—making the numbers 118 auxiliaries and 101 mission circles. The receipts for the year were \$4,424, of which \$1,062 came from mission circles.

Mrs. A. H. Bryant, Secretary, reported for the Worcester County Branch (territory, Worcester County, Mass., number of churches, 76, number of female church-members, 8,933) greater consecration in the auxiliaries, increased giving, and more earnest prayer. The Branch numbers 45 auxiliaries,—a gain of 4 during the year, with a membership of 1,432. In place of the Worcester Missionary Association, including all the churches in the city of Worcester, which has disbanded, 4 auxiliaries and 3 independent societies have been organized, increasing the receipts from \$650 to \$1,384. The receipts of the Branch were \$4,781.63; and in addition to the pledged work, the young ladies have assumed half the expense of the medical work in Bombay.

A QUESTION BOX.

IF the matter be practicable, we would like to establish in *LIFE AND LIGHT* an occasional interchange of ideas and suggestions between the practical workers in our branches, and more especially in our auxiliaries and mission circles. As we have

often said, it is comparatively easy for Board and branch officers to say what needs to be done, and to plan for the work in the home churches; but the actual carrying out of these plans, in fact, the actual work of the Board, must be done in the auxiliaries and mission circles. We are daily thankful for the noble band of workers in these societies, and we should be glad to do anything in our power to make their efforts tell in all directions. To this end we propose to ask a question now and then, hoping for practical answers from practical workers. One of the interests we wish to promote this year is the circulation of *LIFE AND LIGHT*. We believe so thoroughly that the lack of effort for foreign missions comes so largely from lack of information, we are anxious to have our magazine reach a larger number of people. With a constituency of about 275,000 Christian women in the three Woman's Boards which unite in its issue, the present number of subscribers ought certainly to be largely increased. Some of the lists that come to us are so beautifully long, and so well kept, we have a great desire to know just how it was done, and to have them as an example for others. Will not these successful ones kindly send us some little account of their plans and methods? One of these recently wrote, "I have fined all the old subscribers five cents a month for the time they were in arrears." This was certainly "heroic treatment," but she was able to send a clear list fully paid to January, 1888.

We are very sure that others must have some suggestions to make or experience to give that would prove helpful. Will you not take the pains to write it out, dear friends, and send it to us for the benefit of others struggling with the same difficulties? May we ask you also to do it as promptly as possible? Please remember that it takes time for a magazine to be printed and reach its destination. This number will reach its subscribers before the first of April. In order that suggestions may be in season for the June number, they must reach Boston before the 20th of April. Please send all such communications to either Editor or Secretary of *LIFE AND LIGHT*, No. 1 Congregational House, Boston, Mass.

"To do good and to communicate forget not."

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan'y 18 to Feb'y 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Augusta.—South Cong. S. S., \$40 91
Maine Branch.—Mrs. W. S.
 Dana, Treas. Anburn, Y. L.
 M. B., \$10; Greenville, Aux.,

\$31.53; Piscataquis Co. Conf.,
 \$2.76; New Castle, Aux., \$5;
 Searsport, Aux., \$1.50; Albany,
 Anna K. Cummings, \$1; Bar
 Harbor, Cong. Ch., M. C. \$30;
 Biddeford, Beulah M. B.,

\$4.55; Gorham, Little Neighbors, \$37.34; Portland, Aux., Williston Ch., \$10.16,	\$133 84
Total,	\$174 75

NEW HAMPSHIRE.

<i>Boscawen</i> .—Two Children,	\$ 20
<i>Hopkinton</i> .—A Friend,	50
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Camp-ton, Aux., \$25; Derry, First Cong. Ch., Aux., \$25.21; Dun-barton, Hillside Laborers, \$13; East Sullivan, Mrs. N. A. Ellis, \$5, Mrs. R. E. Davis, \$2; Hins-dale, A Friend, \$2; Hopkinton, Aux., \$1.75; Hudson, M. B., \$5; Keene, Second Cong. Ch., Aux., \$13.64; Lisbon, M. B., \$12; Nashua, Aux., \$161, Mrs. C. P. Abbott, const. L. M. Mrs. Fanny Bancroft, \$25; New Ipswich, Aux., prev. contri., const. L. M. Mrs. Elizabeth Taylor, \$16.75; New-port, Ladies of Cong. Ch., \$46.92; Piedmont, Aux., \$3.25; West Concord, Aux., \$7; West Lebanon, Aux., \$15; Wilton, Mistletoe Band, \$13,	392 52
Total,	\$393 22

VERMONT.

<i>Burlington</i> .—Mrs. Benedict's Class, College St. Cong. S. S.,	\$22 63
<i>Coventry</i> .—Y. P. M. C.,	12 12
<i>North Danville</i> .—Mr. Amos Morse,	100 00
<i>Royalton</i> .—First Cong. Ch., S. S.,	13 18
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn, M. C., \$10; Ben-son, Aux., \$25; Burlington, Aux., \$25, Helping Hands, \$40; Derby Line, Mrs. Geo. H. Dunlap, \$10; Essex Junction, Mrs. C. M. Seaton, \$5; New Haven, Mrs. E. H. Meacham, \$20; Rutland, Aux., prev. contri., const. L. M's Mrs. Sarah B. Phillips, Mrs. Mary K. Ross, Mrs. Barbara A. Staley, Mrs. Narcissa Davey, Mrs. Mary H. Giddings, \$49.14; Salisbury, Aux., \$7.50; Spring-field, Aux., \$15; St. Albans, Aux., \$8; St. Johnsbury, North Ch., Aux., \$25, South Ch., Aux., \$25; Underhill, Aux., \$14; Wells River, Aux., prev. contri. const. L. M. Mrs. E. Renslow, \$17, Busy Bees, prev. contri. const. L. M. Ella E. Mansell, Lena E. Jack-son, \$42; West Brattleboro,	

M. C., \$21.50; Windham, Aux., const. L. M. Mrs. Laura Moore, \$25, A Friend, of wh. \$25 const. L. M. Miss Ella M. Stearns, \$26; Woodstock, Aux., const. L. M. Mrs. Harriet A. Johnson, \$25,	\$435 14
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Total, \$583 07

MASSACHUSETTS.

<i>Andover</i> .—West Parish, Juve-nile M. C.,	\$25 00
<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Lexington, Hancock M. C., \$10; Chelmsford, Aux., \$27; Medford, Aux., \$18; West Medford, Aux., \$6.60; Wo-burn, Miss R. M. Leathe, const. L. M. Mrs. Lillie P. Wiley, \$25,	86 60
<i>Barnstable Branch</i> .—Miss A. Snow, Treas. Falmouth, Aux.,	23 85
<i>Berkshire Branch</i> .—Mrs. S. N. Russell, Treas. Adams, Aux., \$25; Dalton, Penny-Gather-ers, \$25; Housatonic, Aux., \$13.70; Stockbridge, Loving Helpers, \$30; Pittsfield, First Ch., \$41.50,	135 20
<i>Blackinton</i> .—Woman's Miss'y Soc'y,	10 00
<i>Boylston</i> .—Cong. Ch.,	1 52
<i>Deerfield</i> .—Corner S. S. Cl.,	5 00
<i>East Douglass</i> .—Cong. Ch.,	7 00
<i>Essex North Branch</i> .—Mrs. A. Hammond, Treas. Merri-mac, Aux., \$17; Newbury-port, Aux., \$236,	253 00
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Peabody, Aux., of wh. \$25 by Mrs. S. W. Thacher, const. L. M. Harriet S. Thacher, \$38.10; Gloucester, Aux., \$1; Lynn, Central Ch., Jun. Aux., const. L. M's Mrs. A. J. Phillips, Miss Carrie G. Sawtelle, \$50,	89 10
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Buck-land, Aux., \$10; Greenfield, Aux., \$7.01; Ida Crosby's Mite-box, \$4.75; South Deerfield, Aux., \$8.50,	30 26
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. Amherst, Aux., const. L. M's Mrs. Mary L. Henshaw, Mrs. Sarah E. Piper, \$265.50; Amherst, Jun. Aux., of wh. 100 const. L. M. Mrs. Caroline T. Hunt, \$155; Easthampton, Aux., of wh. 100 const. L. M. Mrs. Horace Matthews, \$25 const. L. M. Mrs. Chas. H. Hamlin, \$157.90; Northampton, Aux., Edwards Ch. div., \$49.50, Prim. S. S. Cl. \$10,	637 90

Hatfield.—A Friend, \$5 00
Lawrence.—Trinity Ch., Ladies' Miss'y Soc'y, 17 70
Middlesex Branch.—Mrs. M. W. Warren, Treas. Framingham, Aux., Mrs. S. N. Brewer, \$7; Saxonsville, June Blossoms, \$5, 12 00
North Amherst.—Aux., 25 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Cohasset, Sea-Side Workers, \$22; Brockton, Aux., \$50; Abington, Aux., \$18.91, Thank-off., \$61, 151 91
Northampton.—A Friend, 40
Old Colony Branch.—Miss F. J. Runnels, Treas. South Attleboro, Cong. Ch. and Soc'y, \$1.42; Bethany Chapel, S. S., \$13.30; Rehoboth, Mizpah Circle, \$20; New Bedford, Starlight M. B., \$5; Fall River, W. F. M. Soc'y, \$334.80, 374 52
Springfield Branch.—Miss H. T. Buckingham, Treas. Ludlow Mills, Aux., \$21.15; Chicopee, First Ch., S. S., \$3.25, Hope Ch., Prim. Cl., \$38, 62 40
Stockbridge.—Mrs. M. H. Goodrich, 10 60
Suffolk Branch.—Miss M. B. Child, Treas. Boston, A Few Ladies, \$9, A Friend, Thank-off., \$100; Park St. Ch., Echo Band, \$10, Berkeley St. Ch., Sunbeams, \$6.50, Union Ch., Aux., of wh. \$25 by Miss M. E. Simonds, const. L. M. Mrs. Alfred W. Cole, \$200, Old South Ch., Bartlett Band, \$27, Aux., by Mrs. Alpheus Hardy, const. L. M's Miss L. E. Hemingway, Kusaie, Miss M. F. Bliss, Japan, Miss M. E. Sheldon, Turkey, Miss Annie McMahon, \$100, Mt. Vernon Ch., Aux., Mrs. S. A. Bird, const. self L. M., \$25; South Boston, Phillips Ch., Aux., of wh. \$25 by Mrs. Alvin Simonds, const. L. M. Mrs. Henry C. Bird, \$200, S. S., \$100, Christian End., For Missionaries, \$5; Chelsea, Third Ch., Aux., \$27, M. C., \$4, Central Ch., Pilgrim Band, \$52.75; Roxbury, Highland Ch., Aux., by Mrs. S. N. Stockwell, const. L. M. Miss Eliza Kingman, \$25; Dorchester, Second Ch., Ladies' Prayer-Meeting, \$8.50; Neponset, Stone M. C., \$10; Cambridgeport, A Friend, \$6; Pilgrim Ch., Ladies' Miss'y Soc'y, \$31.80; Cambridge, First Ch., Margaret Shepard M. C., \$12.20; East Somerville, Mr. Henry Howard, \$5; Somerville, Broadway Ch., Earnest Workers, \$24; Watertown,

Aux., \$94.60; Brighton, Cong. S. S., \$30; Newton, Eliot Ch., M. C., \$30.50; Jamaica Plain, Central Cong. Ch., Aux., \$150.25; Hyde Park, Aux., \$12.00; Dedham, Asylum Dime Soc'y, \$2.05; Norwood, Aux., \$10; Foxboro, Aux., \$40, \$1,358 24
Webster.—First Cong. Ch. and Soc'y, 25 40
Wellesley.—College Christian Asso., 162 50
Wilmington.—Two Friends, 5 00
Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Clinton, Aux., \$31; Leicester, Strawberry Hill Gleaners, \$10; Milford, Aux., const. L. M. Mrs. M. Whitney, \$25; Willing Workers, \$20; North Brookfield, Aux., \$30; Spencer, Aux., \$7; Miss Prince's S. S. Cl., \$8; Westboro, Aux., \$35; Whitinsville, Aux., \$1, Merry Gleaners, \$115; Worcester, Union Ch., Willing Workers, \$47, 329 00
Worthington.—In Mem. N. S. D., 5 00

Total, \$3,849 15

LEGACIES.

Hannah C. Porter, Boston, \$500 00
 Mary Ann Lovejoy, East Boston, const. L. M's Mrs. Mary A. Craig, Mrs. Harriet A. Hall, Miss Adalaide L. Lovejoy, 75 00
 Frances A. Batchelor, Whitinsville, 2,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Union Ch., Aux., \$300, Plymouth, Ch., Aux., Mrs. Helen M. Mason, const. self L. M., \$25, Little Pilgrims, \$8; Newport, Aux., \$122.92; Pawtucket, Aux., of wh. \$25 by Mrs. H. N. Blodgett, const. L. M. Letitia L. Allen, \$25 by Mrs. L. B. Goff, const. L. M. Edith Thompson, \$25 by Mrs. E. C. E. Davis, const. L. M. Miss Lydia G. Goodale, \$200, \$655 92

Total, \$655 92

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Second Cong'l S.S. Miss'y Soc'y, \$8 57
Hartford Branch.—Miss A. Morris, Treas. Berlin, Aux., \$98.06, Golden Ridge M. C., \$65;

Bristol, M. C., \$38.50; Burnside, Long Hill M. C., \$5; Collinsville, Hearers and Doers, \$8; Glastonbury, Aux., \$100.67; Hartford, Asylum Hill Ch., of wh. \$25 by Miss Lucy A. Brainard, const. L. M. Mrs. L. C. Gates, \$36, Park Ch., \$107.50, S. S., \$30, Pearl St. Ch., 8; Poquonock, Cheerful Givers, \$16, \$512 73

New Haven Branch.—Miss J. Twining, Treas. Bridgeport, Aux., of wh. \$25 by Mrs. Amos S. Treat, const. self L. M., \$25 by Mrs. John W. Hincks, const. L. M. Miss Annie B. Naramore, \$25 by A Friend const. L. M. Miss Hattie Sanderson, \$108.31, South Ch., Dewdrops, \$48.04; Bridge-water, Aux., \$38; Canaan, Aux., \$10; Chester, Light-Bearers, \$40.35; Cornwall, Mission Bank Soc'y, \$26.31; Cromwell, Aux., \$45.06; Goshen, Buds of Promise, \$30; Greenwich, Aux., \$30.45; Had-dam, Aux., \$1.35; Killingworth, Aux., of wh. \$25 const. L. M. Mrs. Stephen Norton, \$26; Middletown, South Ch., Aux., const. L. M. Mrs. Seth H. Butler, \$100, Good-Will Soc'y, \$50, Earnest Workers, \$10; New Britain, First Ch., Aux., \$147.15, Standard-Bearers, 50 cts.; New Haven, Centre Ch., Aux., \$70.50, Y. L. M. C., \$20, College St. Ch., Y. P. M. S., \$55, Coral Workers, \$65, Cheerful Givers, \$5, Dwight Place Ch., Fairbank Circle, \$25; Fair Haven, First Ch., Aux., \$27, United Ch., Aux., \$10, Yale College Ch., Aux., \$15; Stratford, Aux., \$46; Torrington, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Emily S. Wilcox, \$30, Third Ch., Aux., \$49; Westville, Y. L. M. C., \$70, 1,209 02

Southington.—Cong. Ch., 9 44
Total, \$1,739 76

NEW YORK.

Brockport.—Mrs. E. P. Maynard, \$1 16
Brooklyn.—Mrs. Z. N. Part-ridge, \$10, Thompkins Ave., Prim. Dept. S. S., \$10, 20 00
New York State Branch.—Miss C. A. Holmes, Treas. Antwerp, Aux., \$30; Brooklyn, Puritan Ch., Aux., \$62.65, M. C. \$23, Central Ch., Aux., \$50, Boys and Girls' M. C., \$8, Nazarene Ch., \$10; Candor, Aux., \$5; Ellington, Aux., \$20;

Fairport, Pine Needles, \$18; Homer, M. C., \$30; Maine, M. C., \$10; New York, Pilgrim Ch., Aux., \$50; Orient, Aux., \$40; Owego, Aux., \$11; Ex., \$28.07, \$339 58

Total, \$360 74

NEW JERSEY.

Jersey City Heights.—Mrs. Caroline Ames, \$5 00
Total, \$5 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J.: Bound Brook, Aux., of wh. \$5, with prev. contri., const. L. M's Miss Mary Roundey, Miss Gertrude Roundey, \$25; Orange, Trinity Ch., M. C., \$1.60; Orange Valley, Aux., Mrs. E. M. Barbour, const. L. M. Mrs. R. H. Thayer, \$25, M. C., \$15.10, Coll. at Neighborhood Meeting, \$2.20; Plainfield, Aux., \$10; D. C.: Wash-ington, Aux., \$35, Y. L. M. S., of wh. \$25 const. L. M. Miss Mary A. Demond, \$100; Lin-coln, Mission S. S., \$2.30, Coll. at Annual Meeting, \$10.75; Ex., \$44.50, \$182 48
Total, \$182 48

OHIO.

Wooster.—A Friend, \$1 00
Total, \$1 00

MICHIGAN.

Manistee.—Willing Helpers, \$5 00
Total, \$5 00

WISCONSIN.

Eau Claire.—Cheerful Givers \$5 00
Ripon.—Mrs. S. Sumner, Thank-off., \$10 00
Total, \$15 00

CANADA.

Montreal.—Am. Presb. Ch., Band of Hope, \$5, Calvary Ch., Miss'y Needles, \$2.50, \$7 50
Total, \$7 50

General Funds, \$7,972 54
Leaflets, 46 53
Legacies, 2,575 00
Total, \$10,594 07

MISS HARRIET W. MAY,
Ass't Treas.



AFRICA.

LETTER FROM MISS DAY.

Now for the geography lesson you asked from me. I am so glad to be asked questions. Durban is the seaport and largest town in the colony. It contains 15,000 inhabitants, including Kaffirs and Indians. There are some 8,000 English people. Adams, about twenty miles from Durban, is the first mission station toward the south. Here is the training-school for boys in which I teach, and the theological school. Mr. Ireland, the former principal of the training-school, is here, and Mr. Kilbon, who is now in America, left his home here a few months ago. Mr. Robbins is principal of the theological school, and Mr. Goodenough of the training-school. We have also Mrs. Dixon, matron of the training-school, and her mother, who lives with her; so you see we are quite a community by ourselves.

The next station, occupied by a white missionary, about fifty miles south of Adams, Umtwalume, by name, is ten miles from the sea, while Adams is about five. Mr. Wilder is stationed at Umtwalume; it was his father's station, and his mother resides with him. Between these two stations there are three where there are churches; viz., Ifumi, Amahlongwa, and Ifafa, distant twelve to fifteen miles from each other.

About fifteen miles south of Umtwalume is Umzumbe, ten miles from the sea. Here is the Home for kraal girls, in which Miss Welch and Miss Gilson teach. Mr. and Mrs. Bridgman are located at Umzumbe, and live near the Home.

North of Durban first comes Inanda, eighteen miles northwest. Here is Mrs. Edwards' school for girls, called Inanda Seminary, in which Miss Phelps and Mrs. Pixley are assisting Mrs. Edwards. Miss Price, who has taught in the school seven years, is in America, for rest.

Umsunduzi, where Mr. Tyler is located, is about thirty miles from Durban, in the same direction, and Mapumulo, Mr. Holbrook's station, about seventy. Between Umsunduzi and Mapumulo are two stations, Itafamasi and Esidumbini, in charge of

native pastors. These stations are from fifteen to twenty miles from the sea. Umvoti, forty-five miles northeast of Durban, is six miles from the sea. Mr. Rood is located there, also Miss Hance (who is now in this country). Maritzburg, the capital of the colony, is about fifty miles northwest of Durban, and contains about 13,000 inhabitants. Of these, 8,000 are white people, and the rest Kaffirs and Indians.

There are in the Colony of Natal about 400,000 people, of whom 30,000 are whites. The area of the Colony is 25,000 square miles. The Natal Kaffirs are degraded, and to make a deep and abiding impression requires time and patience. Whether these people are more degraded than those who worship idols, might be questioned; but they are certainly very degraded, and their habits of idleness, which lead to deception and many other sins, are exceedingly tenacious, and a great hindrance to Christianity.

There are in Natal three Scotch mission stations: one at Imphovene, sixteen miles northeast of Maritzburg; another, the Gordon Memorial, eighty miles from Maritzburg. This last is for the benefit of young men and lads, who come from all parts to seek work among the colonists. The Wesleyan native membership is greater than our own, but I am glad to say that there have been additions to several of our churches since the Jubilee, and we hope the work will go on. A series of interesting meetings have been held at this station, and there is great rejoicing over certain women who had for a long time resisted all efforts to make them give up their beer. The revival seems to be a Christian temperance revival; the giving up of beer leading the way to yielding other bad habits, and finally all things for Christ.

The boys' school at Adams is called the Amanzimtote training-school,—Amanzimtote being the old name of the station. There are about forty boys usually in attendance, from the age of twelve or fourteen to twenty or twenty-five. The interest in study is very fair, with little if any flagging to the end of the term of eighteen weeks. Marks and simple prizes are used as spurs to application. The boys do not stay with us as long as we wish them to, but they are expected to remain through the term, and many of them stay two or three, or even four years. We would like them to stay six years, to finish the course.

I have the Bible and singing classes, and the youngest boys in reading. Mr. Goodenough and the native assistant take the arithmetic, history, and chemistry classes, and Mrs. Dixon teaches the geography.

For the last year we have had a prayer-meeting with the boys every Wednesday morning, after the morning exercises. This has

taken the place of the classes for half an hour, and has proved very profitable as well as pleasant. More than half the school, we trust, are Christians. There was hardly a boy in school last term who would not say he wished to be a Christian.

JAPAN.

WORK AND ITS FRUITS.

EXTRACTS FROM MISS DUDLEY'S LETTERS.

A recent letter from Miss Dudley, giving incidents of one of her tours, shows the need and the value of her training-school for women. We are permitted to make various extracts from it. When, on her trip out, she was shut into a little cabin six feet by eight, with native Japanese, one, a police sergeant, was eager to talk of the new Jesus way. Miss Dudley writes:—

HE believed in something, he could not quite define what: "not God," because he could not really be so foolish as to believe in anything he could not see. I looked at him and asked him how he knew he had a soul. He was fairly floored, and owned up. After that we had a good talk. He is like men of the better class—drifting, not satisfied, but with no earnest desire for anything higher than he now has. He told me if I should have any trouble in Matsuyama, to call on him, as he was chief of police there.

Landing at Tadotsu, a ride of a few miles by jinricksha brought Miss Dudley to Marugame, a place of 10,000 inhabitants, where mission work is new, a native preacher and his wife having not long before commenced teaching there. The following is her account of still earlier Christian work in that place.

A woman whom I met in Matsuyama two years since, and who then gave little promise of being a Christian, has since then been greatly changed. Last year I met her again, but felt anxious about her. Her old habits were strong, and I was afraid she might be drawn away. I went to her before I left the place, and had a plain talk with her. Not long after, she came to Marugame with her husband. He is in some way connected with the police office. He was not a Christian when he came here. She said when she came away from her church, and found herself the only Christian here, she felt alone; thrown back, as she put it, on God only. She never prayed so earnestly before. One night, as she was praying softly, her husband came and kneeled behind her, and said "Amen" when she had finished. He did the same the next night. She was very happy about it, and asked him to read the Bible and pray by himself. He went to Matsuyama afterward, and was baptized there. She has been hard at work here ever since, and when Mr. Atkinson came down in the spring, five were baptized as the result of her work. . . . One very interesting woman, the widow of an influential man, and mother of five children, has become a Christian. She is an educated woman, refined, and very pleasing in her ways, but is extremely poor, and is now doing washing to support herself and two pretty little girls. Her oldest son the governor has sent to Tokio; and her baby, born five months after her husband's death, she has given to the woman of whom I have written, who never had any children. One other child she has given away, and the youngest little girl she will give to some Christian family. I think the oldest little girl will go to

Kobe school; and as the woman who has been with me this winter has been obliged to leave, and may not return, I may like to have this woman with me in the fall. She seems just such an one as I want, and one who will joy to help. The wife of the Christian worker here also wants to come to our school in the fall, and her husband wishes to send her.

Next we find Miss Dudley, at Imabari, in the new room that Yanase San has added to his house for her use when on these tours. A beautiful garden near the house and "flowers everywhere" make a summer rest for her. On Sunday the young pastor, who had just returned from the general association, gave an account of the session to a full church, and appealed to his people to be far more earnest in giving, and in all Christian work, saying, "The eyes of the Christians of the country are turned toward us. We have the largest percentage of Christians of any community in Japan, but look around and see what remains to be done." Of one of the workers here, Miss Dudley, writes:—

One of our women from the school has come back here full of enthusiasm. I could hardly believe when I sat with her in her class of twelve women, and watched her face as she expounded the lesson to those beginners, that it could be the same woman who came to me here a year ago, so shy and fearful she was sure she could never be of any help. Her husband I wrote about last year. One of Captain Jaynes' students, a wanderer for many years, but two years since baptized by Mr. Ise, he has been studying and teaching ever since, and has given himself wholly to the work. His wife will return to us in the fall.

In another place Miss Dudley found a woman of her last year's training-school with an infant class of twenty-three about her, all eager and interested. In other native churches, women from this school, after only one term of five months, having taken music lessons with their theological studies, were playing the organ for Sunday services. Miss Dudley's meetings with the women, and her little social teas, where church and Bible work were thoroughly discussed, were a great help to these earnest workers.

The story of two or three days at one of these little towns must close these notes for this month.

We had a woman's meeting Monday P. M. in the edge of the town, where about twenty were present. It was at the home of one of the Christian women. I think she answers to Solomon's description of a virtuous woman, better than any one I have met in the country. With a large family, for whom she spins and weaves, her home is in perfect order, and "her husband is known among the elders." In her tongue is the law of kindness. She comes two miles with four children to church, carrying one on her back. Her husband is a busy man, not a Christian, but he appreciates his wife, and what Christianity is doing for her. He came to see me in the morning, and promised me to read John's Gospel. Tuesday evening we had another woman's meeting, when the Presbyterian women came in full force, and one hundred were present. The yard was full of men and children. Our talk was for women. O Ye San read "For His Sake," a translation of Dr. Humphrey's little leaflet, and closed with earnest words of her own. I followed her, telling how our women at the North proved their love to their country during the war, and how one woman proved her love to the missionary cause by giving her wedding ring, and she was a widow. At the close I spoke to most of the women individually. It was nearly midnight when I retired, weary, but so happy. Wednesday morning, at seven, we gathered for prayers and farewell in the church, thirty-five in all. We sang an appropriate

hymn, and such a prayer was offered for me—making the tears fall faster than I could wipe them away. “A hundred-fold in this life!”

FOREIGN NOTES.

WE hear often from Japan of the good that is being accomplished by Miss Dudley's “Book for Mothers.” Here and there in inland villages the mothers are reading it; one busy, active housekeeper, who received it recently as a gift from her son in Osaka, sitting up nights to get time for it. God grant that it may do good long after the writer has rested from her labors.

IN a recent tour, Miss Dudley met about 350 Christian Japanese women, and talked with the majority of them personally.

Two substantial book-cases adorn one end of the boys' reading-room in Jubilee Hall, Adams, Natal Colony,—the gift of “Steady Streams,” of —. These book-cases are directly opposite the door of entrance, but, we are sorry to say, are not full.

AT every monthly meeting this year thus far, we have been privileged to adopt a new missionary. The last two names on our list are Miss Almona Gill, of Oberlin, appointed to Japan, and Miss M. J. Myers, of Jacksonville, Ill., probably to go to Japan, also.

Home Department.

STUDIES IN MISSIONARY HISTORY.

AFRICA.—No. 1.

THE ZULU MISSION.

What Is It?—See wall map of A. B. C. F. M., 75 cents; or new pamphlet of maps, clear type, beautiful paper, 10 cents.

The Seven Stations.—Locate them on the map; tell the number of out-stations grouped about each (see new Report of American Board); name the missionaries at each. See American Board Almanac and Miss Day's letter in this issue.

History of Zulu Mission, 1835-1880.—Bartlett's sketch is graphic, deeply interesting, and well condensed.

Notable Events since 1880.—See *Mission Studies* April.

Girls' Schools.—The Inanda Seminary; The Umzumbi Home; The Umtwalumi Home. April *Mission Studies*.

Jubilee Hall at Adams.

Biography.—Miss Pinkerton, *Mission Studies*, July, '86.

Incidents of Native Life.—April *Mission Studies*.

Story.—“Old Lester,” the African Slave; *Herald*, October, '86; or, “Beginnings of the Zulu Mission,” *Herald*, April, '86.

Missionary Letters.—Mrs. Holbrook, *LIFE AND LIGHT*, October, '86; Miss Susie Tyler, *LIFE AND LIGHT*, February, '87.

Need of Laborers.—*Herald*, September and November, '86.

News.—*Mission Studies*, April, '87.

For the Coral Workers.

MY MOTHER'S STORY.

A GROUP of merry children, with their mother, had been watching the sunset from an upper window. At last, as daylight was fading, they turned to her, saying, "Please tell us a story," "A really true one," "Something that happened when you were a little girl?"

"Well," she said, "if you can answer a question I shall ask you, I will. What is the American Board?"

"I know," said little Paul; "it is the company in Boston that sends missionaries to the heathen"; "And the Woman's Board is its sister," said Ella. "But they don't all live in Boston; only they have their office there," said Mary. "Now for the story."

"Twenty-five years ago I was a little girl nine years old. We had moved from New England to the woods of Wisconsin, and my parents had to endure much privation.

"One bright day in summer my Aunt Hannah, mother's sister, came all the way from Massachusetts to visit us. She had many nice things, but what pleased me most was her parasol. It was a large one,—made of black satin, lined with white, and running up to a point at the top like an inverted cornucopia—having also a cord and tassel. My mother's parasol was very small, and made of black silk. She had owned it six years, and it was worn almost through on the folds, looking, when it was raised, as if it would crack open between each pair of ribs.

"One day I said to my aunt, 'Oh, what a beautiful parasol! I wish mother had one.' She smiled and said, 'After I go home I will send her one, and this shall be *our* secret,' and she kissed me.

"O how I thought about my mother's present! I busied myself imagining her surprise,—her stately appearance as she would walk to church beside my father under its grandeur, and the looks of admiration that other ladies would give her. I could not keep it to myself, and the dear little sister who slept with me rejoiced fully as much as I did.

"It was my duty to walk a mile to the post-office every day at four o'clock, and I used to announce my return, by calling out what I had brought, as soon as I opened the door. If I said, 'The *Missionary Herald* and the *New York Observer*,' mother was likely to say, 'Sit right down, and see if there is any news from Rev. T. S. Burnell, of India'; or else, 'Give your father the *Herald*, and let us see what word from Mr. Coan, in the Sandwich Islands.'

"About a week after my aunt's return, I found a letter for my

mother in her hand-writing. I ran home and entered the house, crying, 'A letter from Aunt Hannah!' and eagerly watched my mother's face to see how she would receive the news. As she opened the letter, a new five-dollar bill met her eyes. To my surprise she put her hand over her face, and I saw tears falling, and heard her say, 'O my Father, I thank thee!' Then reading the letter through, she opened a little writing-desk that stood on the table; and writing three or four words, folded the bill within, sealed it, and directing it to "James Gordon, Treasurer A. B. C. F. M., Boston, Mass., asked me to take it right to the office, so it would be sure to go in the morning.

"Why, mother, wasn't that money for you to buy a parasol with?" I faltered. 'O my child!' she said, 'I never had five dollars at a time to give to the American Board before; and they need money so much now, for they are enlarging their work, and I have been praying the Lord to let me help them, and he has answered my prayer, and I am so *thankful*.' And the tears filled her eyes as she spoke.

"Children, that made an impression on my mind that will never pass away. All the way to the post-office and back, two miles of solitary walk, I was thinking about my mother and her sacrifice. How grand it was in her to feel so! What a wonderful institution the American Board must be that she should love it so! And the decision made then I have kept to this day,—to love and pray for its success, and to help it all in my power."

TURKEY.

KYRIA VASO, AND HER HOME.

BY MISS PHEBE L. CULL.

If you would like a little glimpse of the lives with which we have to do in the East, I will take you to the home of a hard-working woman, "Kyria Vaso," we will call her—Vaso being the name, while "Kyria" answers either to Mrs. or Miss. Vaso is Mrs., being the wife of Kyrios, or Mr. Stephanos.

Her small, one-story house is made of sun-dried bricks. It is new, and is not yet painted or plastered on the outside; but when a little money has been laid up, an outer coating will certainly be applied, for both Vaso and her husband are tidy and thrifty. The house-door opens on the street. There is but one small window looking toward the street, and that is placed high up in the wall to the right of the door. The door is made of heavy planks, and is opened by means of a string attached to a wooden latch within, and passing through a hole in the door above the latch. We may pull this string, and the latch will fly up, and the door will open. We may do this without knocking, for the door opens into a little court inclosed on three sides only, and the chances are, if it is morning, that Kyria Vaso is one hundred feet away at the back of her little inclosure, feeding the chickens, or looking after the

goat, or taking the donkey in her round, unless he is already off to the fields with his master on his back.

As we look about us on entering, we see that there is a roof over our heads, a pavement of cobble-stones under our feet; on our right an inclosed room, having a door and two curtained windows looking into the court; and on our left a platform, raised more than a foot above the cobble-stone pavement on which we stand. On the fourth side there is no wall, and we can look directly out to the little plat behind the house, bounded in the rear by the sheds where the chickens, goat, and donkey are kept. She has not much room for plants, but there is, perhaps, a pot or two of sweet basil, and there are some yellow wall-flowers.

Signs of Vaso's industry are all about us. Overhead there are strings of the dried, scooped-out shells of egg-plants and vegetable marrows (these are to be soaked and filled with chopped meat and rice, well seasoned); and these, when they have been boiled, will make many a wholesome dish for the winter evening's supper (the principal meal of the day). There are also strings of dried grape-leaves, to be used for similar dishes, the leaves being used to wrap up tiny portions of meat and bread and rice, chopped and well mixed.

In one corner of the raised platform is a great pile of raisins, the fruit of many a day's hard work in the vineyard, where Vaso often toils beside her husband, in spring, summer, and autumn; and somewhere about, we shall come upon a quantity of wheat heaped up. Some of it is to be carefully picked over, that it may be cleared from black seeds before being sent to the simple mill on the mountain-side and ground into dark but wholesome flour; and some of it is to be ground more slightly, only crushed, indeed, in a mortar, or hand-mill, and used as *bulgour*.

But Vaso has some special ways of earning a little money. On this platform is a frame for reeling and assorting various colored cotton yarns for fabrics, home-spun and home-woven. Vaso's frame shows long skeins of blue, and red, and white. She prepares the yarn in this way for her neighbors' weaving and her own. Perhaps of the molasses which she makes from her grapes (*pekmez*, it is called), she will be able to sell the half, after reserving enough for her own use.

Kyria Vaso looks just what she is, a very hard-working, middle-aged woman. But work has not conquered her. Her face, brown and seamed, is full of life. Her dark eyes are very bright, and she has the drollest sense of humor. She wears a short, quilted sacque if in winter, one unlined in summer. When about her work she wears the *shelvah*, which is gathered full about the waist and each ankle, leaving the limbs free in movement; but when she goes out from home she wears over this a long, full skirt. She wears on her head a small red fez, fitting down closely; its black silk tassel has been spread out over the top, and the separate threads fastened down, until it looks more black than red. Around the edge of this, Vaso has wound her long braids of hair, and with her head thus snug and well-protected, she passes out door and in, not requiring a bonnet, and probably never, or at least not until very recently, having carried a parasol. If she goes beyond her own neighborhood she throws a black shawl over her head. As to her shoes, when she is about the house I am afraid we shall find them turned

down at the heel, so that they may be easily slipped off as she steps on the *kelim*, or carpet of the little sitting-room to which she invites us. We pass through the door on the right. The walls of the room being whitewashed several times a year, are spotlessly white. The ceiling, door, and window-frames are of unpainted wood. The room has queer little shelves and nooks let into the wall. The poor glass of the window is as nearly transparent as soap and water and Vaso's polishing can make it. On one side is a curtain, covering a recess with shelves in it: on these are piled Vaso's beds and bedding, and when night comes these are spread on the floor of the little room, for here the family sleep. There is not much in the room. Along one side is a high divan, with a row of hard cushions along the back, stuffed, like the divan, with chopped, pressed straw, unyielding as boards. The cover is a heavy cotton check, red and blue; the colors are dark and soft, and the fabric is very strong; it is of Vaso's own manufacture. A spread of plain white cotton with a crocheted border is laid over it. When we seat ourselves on the divan we can scarcely touch our feet to the floor; but Vaso goes to the other side of the room, where several rush-bottomed chairs stand stiffly in a row, and bringing one, places it before us, so that we may rest our feet on one of the rungs; and having made us comfortable she welcomes us anew, mingling with her welcome all the good wishes of her courteous people. It is a chilly day; she brings into the room a little brasier of charcoal after it has been well lighted, and it is not long until the tiny coffee-pot is filled with water, and finds a snug place among the glowing coals. After the water begins to simmer, the coffee is soon made, and a cup, rather larger than a little girl's toy tea-cup, is filled, and offered to the visitor.

Vaso having no children of her own, adopted, a few years since, the youngest child of a poor widow, and she loves her foster daughter dearly. She draws the little girl to her side and gives her a hearty kiss, and calls her "My Birdie," and many another pet name. She loves this little Chrissy so well that she cares for all belonging to her, and the child's own mother is like one near of kin to warm-hearted Vaso. There is a feint of making Chrissy believe that Stephanos and Vaso are her very own father and mother, and she always calls them *patéra* and *metera* (papa and mamma); but Vaso's home is the refuge of the real mother in every emergency and trouble. The poor widow has many, and Vaso's readier mind and quicker hand devise the remedy while Diamandóula the mother and Yorghie the delicate brother come to help in all Vaso's days of extra work, and they share, too, in the extra good things of the holidays. Yorghie has as much of his sister's company, and feels as much responsibility for her, as though she were still under his mother's roof, but it is to Vaso that he renders his account. It is a little touch of the old patriarchal relation, and the ruling spirit is she who rules through natural fitness.

Vaso is a Christian woman. She is keen and shrewd to a fault, and her trials and temptations are such as would readily come to such a nature. Work is so pressing that it is hard for her to find time to go to the woman's prayer-meeting; but she is willing to listen to words of friendly admonition, and perhaps she rises yet a little earlier, or sits up late at night, that her thrifty soul may be satisfied with the amount of work done, and yet the prayer-

meeting be not neglected. This prayer-meeting is held from house to house. When Vaso invites the sisters to meet with her, she thinks of her Turkish neighbors. Greek though she is, she lives on very friendly terms with the Molammedans about her. She goes to some of those women and invites them to the prayer-meeting. She promises that some Turkish hymns shall be sung, and that they shall hear words from a good book. The Turks are very fond of listening to singing. Several of these white-sheeted women will sometimes come to the meeting, and then all Vaso's anxiety is for them. "If only some might be won!" So all the Turkish that can be made available is pressed into service. Some girls from the mission-school are always present, and a few of these know Turkish as well as Greek, and they interpret into the Turkish the sweet and simple words of the Greek pastor's wife as she reads verses from the New Testament, and explains them, and gives some word of exhortation just suited to her hearers; and some of the women pray in Turkish, and Turkish hymns are sung. Always a little foothold of good-will and interest is gained with these women. They linger after the meeting; they ask questions, "What does your religion teach?" "What does *our* religion teach?" They are surprised and pleased that women may have a free share in the blessings offered by the gospel.

Vaso sends pots of jelly and pieces of home-made cloth to be sold in the great city forty miles away,—they will bring a good price there,—and she sells chickens, and eggs, and milk at home. She does not ask Kyrios Sephanos for money; she has her own, and promptly pays her share for the support of preacher and teacher, church and school.

She cannot read the Bible for herself. A few years ago she took some lessons in reading, but it was too late; her mind was too full of other things and the lessons were given up. Her husband reads aloud to her in the evening, when his neighbors are in the café smoking and drinking, and Vaso will tell a friend who calls, "I have been turning over in my mind what my husband read to me last night, and I have been thinking with myself,"—and there follow some of her shrewd, common-sense applications of the words of Scripture.

It is some thirteen years since she was first aroused to think on these things. The light came to her slowly; it was long before she expressed the hope that she was indeed a child of God, but her conscience was awakened. A pretty bowl was carried back to the niece to whom it rightfully belonged; it had been in her own possession since they were both children. She was hearing the commandments with a new meaning.

She saw the neighbor she loved best, a widow woman, bitterly persecuted for becoming a Protestant. She saw her husband made a new man; and her nephew was wonderfully changed. She went to the meetings for women and heard the Scriptures explained, and the old superstitions fell before her. For herself she asked help; she believed, and was saved.

WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM JANUARY 18 TO FEBRUARY 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 6; *Chicago*, C. H. P., 15, New Eng. Ch., of wh. 25 from Mrs. E. S. C., 109.25, Warren Ave. Branch of First Ch., 6.25, Union Park Ch., of wh. Mrs. I. N. Camp, 25, to const. L. M. Miss Sara J. Hall, Mrs. S. H. Clark 50, to const. L. M's Mrs. Martha J. Appleby and Miss Elizabeth D. Smith, 223.70; *Chebanse*, 2.50; *Galesburg*, Brick Ch., 22.54; *Granville*, 7.60; *Griggsville*, Thank-off., 13; *Harvard*, 7.60; *Ivanhoe*, 12; *Malden*, of wh. 3 is Thank-off., 7; *Naperville*, 10; *Ottawa*, 40; *Prospect Park*, 10; *Rockford*, First Ch., 33.35, Second Ch., 33; *Waukegan*, 7; *Waverly*, 15, \$580 79

JUNIOR: *Cambridge*, Christian Endeavor Soc., 10; *Chicago*, Western Ave. Ch., Y. L. S., 28; *Elgin*, Y. L. S., 12; *Galesburg*, Knox Sem., 32; *Geneva*, Y. L. S., 21; *Port Byron*, 7; *Stillman Valley*, Y. Peo. Union, 30, 140 00

JUVENILE: *Cable*, Gospel Messengers, 5; *Lombard*, S. S., 11.73; *Roseville*, Girls' Miss. Band, 6.28; *Springfield*, "Baby Helen's Pennies," 1.25; *Wyo-* ming, Miss. Band, 2.90, 27 16

Total, 747 95

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Terre Haute*, 13 25

Total, 13 25

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Eldora*, 8.50; *Cromwell*, 2; *Cherokee*, 5; *Grinnell*, Aux., 26.75, Mrs. Hobart, 50, part of wh. to const. Miss Lillie Pinkerton L. M.; *Iowa City*, 12.10; *Iowa Falls*, 5; *Le Mars*, 12.45; *McGregor*, 7.40; *Osage*, 4.48; *Tabor*, 15; *Tipton*, 10 158 68

JUNIOR: *Des Moines*, Plymouth Rock Miss Soc., 25; *Grinnell*, Y. L. M. Soc., 2.40, 27 40

JUVENILE: *Grinnell*, Busy Bees, East Branch, 3.30; *Manchester*, Rainbow Miss. Band, 10; *Onawa*, Cheerful Givers, 14, 27 30

————, In Memoriam, 213 38

Total, 5 00 213 38

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Ann Arbor*, 30.26; *Augusta*, 10; *Ceresco*, 3.37; *Detroit*, Trumbull Ave. Ch., 18.90, A Friend, per Mrs. Moses Smith, 25, Woodward Ave. Ch., 80; *Douglas*, 5.50; *Eaton Rapids*, 20; *East Saginaw*, 100; *Flint*, 35.30; *Galesburg*, 15; *Greenville*, 20.85; *Grand Rapids*, First Ch. 42.50, South Ch., 18; *Im-lay City*, 10; *Laingsburg*, 5; *Lake Linden*, 17.43; *Lowell*, 3.50; *Marshall*, Mrs. B. A. Gallup, 2; *Manistee*, 25; *Oli-vet*, 16.72; *Perry*, 3.50; *Pon-tiac*, 5; *Richmond*, 5; *St. Clair*, 5; *Traverse City*, 10; *Ypsilanti*, 1.65, 534 48

JUNIOR: *Detroit*, Woodward Ave., 25; *Eaton Rapids*, 20; *Grand Rapids*, 20; *Jackson*, 101; *Jessie Stapleton*, of Im-lay City, 25 ets.; *Pontiac*, 4, 158 35

JUVENILE: *Ann Arbor*, 26; *Augusta*, 1.50; *Grand Rapids*, Park Ch., 25; *Jackson*, 7.13; *Rockford*, 10.16; *Stanton*, 3, 72 79

SUNDAY-SCHOOL: *Flint*, 14 59

Total, 780 21

MINNESOTA.

BRANCH.—Mrs. E. M. Wil-liams, of Northfield, Treas. *Minneapolis*, First Ch., 30, Mayflower Ch., 2.35, Plymouth Ch., 70, Second Ch., 16.82; *Northfield*, 25.85; *Wabasha*, 7, 152 02

JUNIOR: *Rochester*, Whatso-ers, 10; *Minneapolis*, Ply-mouth Ch., Y. L. M. S., 18, 28 00

JUVENILE: *Benson*, S. S., 2.38; *Elk River*, Miss. Band, 5; *White Earth*, Five Children, 1, 8 33

Total, 188 40

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Clyde Ch., 9.60; <i>Meadville</i> , 6.36; <i>St. Louis</i> , Pilgrim Ch., 256; <i>Trenton</i> , Mrs. E. A. Pel- ton, 1.15.	273 11
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. Soc.,	62 50
Total,	62 50
JUVENILE: <i>Kansas City</i> , First Ch., Earnest Workers, 15; <i>Vinita, Ind. Ter.</i> , Children's Soc., 5,	20 00
Total,	355 61

NEBRASKA.

<i>Friend.</i> —Cong. Ch., per Rev. S. Strong,	5 00
Total,	5 00

CORRECTION.—In the March
number York Mission Band is
credited with 64 cts. It should
be \$6.40.

NEW HAMPSHIRE.

<i>Hanover.</i> —Mrs. S. C. Bartlett, const. L. M. Mabel Kimball, of Chicago,	25 00
Total,	25 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Madison</i> , Mrs. H. B. Fraser, of wh. 125 to const. L. M's Mrs. M. E. Hardy, Mrs. Nancy Goddard, Miss Anna Husted, Miss Cor- nelia Rowland, Miss Margaret Towne, 1,000; <i>Brownhelm</i> , 10; <i>Cleveland</i> , First Ch., 24; <i>Co- lumbus</i> , Eastwood Ch., 10; <i>Fayette</i> , Mrs. P. F. Cawley, 2; <i>Lodi</i> , 3.50; <i>Meadville, Pa.</i> , Park Ave. Ch., 26; <i>Oberlin</i> , 76; <i>Tallmadge</i> , 23.10; <i>Toledo</i> , First Ch., 110; <i>Wauseon</i> , 1,	1,285 60
JUNIOR: <i>Bellevue</i> , Look Up Legion,	7 87
SUNDAY-SCHOOL: <i>Bristolville</i> , Le Clare Finney, Morning Star,	10
Total,	1,293 57

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. P. Jones, of South Pueblo, Col., Treas. <i>Pueblo Fountain</i> , Miss Band,	7 62
Total,	7 62

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Howard</i> , 2; <i>Plankinton</i> , 1.40; <i>Sioux Falls</i> , 30; <i>Yankton</i> , 6.22	39 62
JUNIOR: <i>Yankton</i> , Y. P. Band,	54 86
JUVENILE: <i>Sioux Falls</i> , Lamp- lighters, 5; <i>Valley Springs</i> , Cheerful Workers, 5,	10 00
Branch total,	104 48
Canton.—Mrs. Mark Randall,	3 00
Total,	107 48

TENNESSEE.

<i>Memphis.</i> —Second Ch., Aux.,	7 00
Total,	7 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bloom- ington</i> , Mrs. Beardsley's Birth- day Gift, 2; <i>Bristol</i> and <i>Paris</i> , 20; <i>Clinton</i> , 7; <i>Delavan</i> , 16.05, <i>Eau Claire</i> , 25; <i>Hartland</i> , 6; <i>Koshkonong</i> , 6.50; <i>Lancaster</i> , 11.90; <i>Milwaukee</i> , Grand Ave. Ch., 23.25; <i>Mukwonago</i> , 5; <i>Shopiere</i> , 5; <i>Stoughton</i> , 2; <i>Waukesha</i> , 11.55; <i>Waupun</i> , 10,	151 25
JUNIOR: <i>Fond du Lac</i> , Y. L., 10; <i>Milwaukee</i> , Grand Ave., Y. L., 25,	35 00
JUVENILE: <i>British Hollow</i> , Gol- den Text Class, 1,	1 00
Less expenses,	187 25
Total,	173 51

FLORIDA.

Friends in Florida,	10 00
Total,	10 00

TURKEY.

<i>Marash.</i> —Lighters of Darkness, Foreign Miss'y Soc. of Central Turkey Girls' College, per Miss Corinna Shattuck,	27 36
Total,	27 36

MISCELLANEOUS.

Sale of leaflets, 53.15, of en- velopes, 4.01,	57 16
Total,	57 16
Receipts for month,	4,017 50
Previously acknowledged,	6,337 48
Total since October,	\$10,354 98



INDIA.

LETTER FROM MR. PERKINS.

Recent letters, dated at Kodi Kanal, have been received by friends of Mr. and Mrs. Perkins, in whose work our Board has just assumed an interest. We are permitted to give the following extracts. Mr. Perkins writes:—

THERE is trouble among the Hill people. Though some are nominal Christians, they act more like savages. . . . Still, the Master is infinitely patient with us, and as long as he can see the dimmest spark of light in these dark natures of ours, he tolerates us, and we must do likewise with this poor people. . . . I conduct prayers every morning. . . . Of course I cannot pray *ex tempore* in Tamil yet, but I always read a prayer from a book of devotional exercises. We first sing a Tamil lyric; then read in turn a chapter of the Bible; then I pray.

J. is very quick in catching this Tamil music, and playing it on the organ at church. I can only play what is written, of which there is very little, so I have given over that part to her. She catches the tune, and then writes it out, so we can have it for future use. . . . It is an awful fight with evil in this land, and our forces are too small to accomplish great things. We have to build up character, make character, and our greatest hope is with the young who are educated in our schools, where, together with secular studies, the Bible is most thoroughly and constantly taught. . . . Many converts from heathendom direct are steadfast, but they are not to be compared with the second and third generations, and with those thoroughly grounded in the Bible. But we see progress and advance, slow though it is, and this encourages us still to keep the arm bare and the strokes falling.

The Lord stands by some men wonderfully here in this heathen land. I heard of a young Brahman in the South who lately confessed Christ, and his people attacked him with the rage of wolves. They shut him up, and had a Brahman priest, the head of the sect, come from the north to prevail upon him, and he has been persecuted terribly,—but all in vain; he stands like a rock, and even the heathen say there is no use in trying to move that man; he will never turn back. He sent word to the missionary

that though they kill him he will not change. . . . I cannot begin to tell you of the tremendous power of caste, and the persecutions that follow a confession of Christ; it is something frightful for all except the lowest caste. It is not unlike the persecution of the church in the first centuries. This is a glorious work for Christ, and a great honor to be allowed to labor toward bringing these thousands of darkened souls into the light. . . .

During a tour with a native pastor and others, Mr. Perkins entered a village, of about two thousand inhabitants, situated in the hill-country, where the people were not far removed from savages. He continues:—

We dismounted from our horses, and quickly a crowd gathered to listen to our preaching. The pastor preached first, and I after him by his interpretation. The people had no idea of sin, did not know of God's remedy, did not know of Christ. It was very hard to make them understand anything, their mental life was so sluggish and their knowledge so limited. But we established a school there with a good teacher, who is a Christian, and can teach them the way of life. It is such a rough journey over so rugged a path that the missionary cannot often go there. I could not help thinking, what a place for the transforming power of Christ's love to work! A place where intelligence is lower could scarcely be found, and they worship a god who, their tradition says, left his wife and ran away with a woman of the lowest caste, which is an awful thing in their eyes.

"Do you believe that it was right for the god to do that?" I asked.

"No," they answered.

"Then why do you worship such a god?" we asked again.

"We don't know," they replied. . . . I shall watch the growth of the school and work there with interest.

There are many such villages in the mountains of India, the people of the plain being more advanced. Twenty-five years of patient work, teaching, and preaching Christ, creates a great transformation.

AFRICA.

LETTER FROM MRS. SARAH L. HOLBROOK.

MAPUMULO, KEARSNEY POST, NATAL, SOUTH AFRICA,
October 2, 1886.

To the W. B. M. P.:

DEAR FRIENDS,—It is time to tell you something more of our work, and the question comes, "What is there to tell?"

"The mills of God grind slow," and from one month to another

the progress is so little that at times it takes all our faith to keep us from discouragement. When, as we have long prayed, our little church arises in the strength of God to cast off its own sloth and sin, then may we see progress indeed.

There are so many half-way or quite, heathen customs, that many have not yet thrown aside. These keep the church back in the Christian life. *Lobolisa* (selling of daughters), *ukutamba* (a kind of half-heathen dance, which often leads to immorality)—these and other equally bad customs often lead our church-members astray. Perhaps these evils are no worse for these people, with their heathen ancestry and surroundings, than are some of the sins of our Christians at home; yet they do untold mischief, and the love of their customs keep many from taking a stand for Christ. I never enjoy a wedding at our station, on account of the heathenish dance, without which the young people think a wedding incomplete. In a few days two more young folks are to be married, and I have been trying to induce them to have some pleasant, civilized games, instead of *ukutamba*, offering, again and again, to teach them; but I can see by the sober faces, when I speak of it, and often unpleasant remarks, that the plan may not prove a success.

I could tell of other discouraging things to-night, but I fancy I hear some one say, "Why does she write such doleful things? It is enough to give one the blues just to read them." But before I speak of the brighter side, I want just to whisper to that young friend, it is more thrilling to *be in* the work than to *read* of it; and this is often the lot of those you send to "tell the good tidings" to the ends of the earth. So please be patient if you do, sometimes, catch a glimpse of the darker side of our work.

You remember the woman of whom I told you in my last, who had found Christ? She has since united with our church, and seems true and earnest. Another woman has since come out brightly on the path to God: she first left her beer, and then saw her Saviour. She is very poor, but so anxious to learn of God, that each day of meeting she would go some distance to borrow a dress, and when one was given her was greatly rejoiced. She is always at my Woman's Inquiry Meetings, and shows every evidence of being a real Christian. The other day she came asking for a book, that her little girl might teach her to read. Her love and faith seem very great, and her willingness to leave all evil customs, is worthy of imitation by many in our churches.

I must tell you of the good news received from our mission father, Dr. Smith. He hopes soon to send out Miss McMahon, an old friend and acquaintance, who will probably be appointed to

our station. Already I am planning how the work among the women and children may be increased, and so many more among the heathen be continually reached.

If it were not for our semi-torrid sun, I could accomplish so much more! I find even a brief exposure to its direct rays affects my head, and once or twice of late I've been made really ill by it. On this account I am obliged to visit the people on cloudy days, as home duties require me in the cooler part of the day. In the mornings I have my class to teach, and just now have two pupils who are making rapid progress. They are both from Zulu Land—followers of the renowned Cetywayo. One of them seems to have come under Christian influence at an English mission-station. The other is an out and out heathen, who is seeking with earnestness to learn of God. I often think, when I see his eagerness, that God sent him to us, that we might be the instruments in his hand of reaching his dark soul. Though not knowing a letter when he came, less than three weeks ago, he now has nearly half the alphabet, both large and small letters.

On Sabbath mornings I have a little Bible-reading with those in our employ, and find it a most helpful exercise for them, and often they ask questions that show they have been thinking.

From what I have written, you can catch a glimpse of the lights and shadows of your work and ours. When I think how little seems accomplished, I long for the strength of a giant, and spiritual power much more abundantly, that so God's kingdom may be hastened in this sin-stricken world. I know your prayers are with us, and when I think of that I take fresh courage.

FEBRUARY MEETING.

NEARLY a hundred ladies gathered in the First Church, Oakland, for our February meeting, and were privileged to hear the earnest words of Rev. Dr. Davis, of the Japan Mission, as he pictured the life of woman in that wonderful island-empire which is so vigorously struggling upward into civilization and knowledge of the truth. As his hand swept down the map from point to point, showing where the revival power of God had been felt in Japan, we seemed to catch a fresh realization of the coming glory. Coming! Yes, coming with marvelous swiftness, if the Church will clear the channel for its approach. Coming! Verily; but who will have a part in the royal progress of our King?

We were favored by the presence of Rev. Dr. McLean, who welcomed us to his church by an opening prayer; and of Rev. Dr. Warren, Superintendent of Home Missions in California, who read the Scriptures, and offered the prayer which closed the meeting.

Dr. Warren's sympathy with the foreign missionary cause, proves that the heart is broadened by earnest work at home to realize that the gospel must be given to "all the world."

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FOR WOMAN.

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BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

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TERMS:

Sixty Cents a Year in Advance.

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.